



Charlotte Mason's House of Education,  
Scale How, Ambleside, UK, 2009

The **Charlotte Mason Digital Collection** is a not-for-profit database created in 2009-2011 to assist scholars, researchers, educators and students to discover, use, and build upon the Charlotte Mason Collection of archives, journals and books housed in the Armitt Library & Museum (UK). To learn more about this database or to search the digital collection, go to [The Charlotte Mason Digital Collection](#).

Your use of images from the **Charlotte Mason Digital Collection** is subject to a [License](#). To publish images for commercial purposes, a license fee must be submitted and permission received prior to publication. To publish or present images for non-profit purposes, the owner, Redeemer University College, must be notified at [cmdc@redeemer.ca](mailto:cmdc@redeemer.ca) and submission of a copy of the context in which it was used also must be submitted to the owner at [cmdc@redeemer.ca](mailto:cmdc@redeemer.ca). Credit lines, as specified in the [License](#), must accompany both the commercial and non-profit use of each image.

Unless you have obtained prior permission, you may not download an entire issue of a journal nor may you make multiple copies of any of the digital images. Higher resolution images are available. [Low resolution (150 dpi), single copy printing is permitted: High resolution images for publication can be purchased. Please contact Redeemer University College in writing as specified in the [License](#) to request high resolution images.

While the document originals are housed in the Armitt Library & Museum, Redeemer University College owns the rights to the Digital Images (in jpg/pdf format) of the original archival documents and artifacts. The original Digital Images and database metadata are owned and maintained by Redeemer University College. Multiple images are bound together in PDF Packages. Click [here](#) to download the latest version of Adobe Reader for better viewing. In the PDF, click an image thumbnail to view it.

This project was made possible through collaboration among the [Armitt Library & Museum](#) (Ambleside, UK), [Redeemer University College](#) (Ancaster, Canada) and the [University of Cumbria](#) (UK) and with the financial assistance of the [Social Sciences and Humanities Research Council of Canada](#).

**Need help?** If you do **not** see a side-bar with image thumbnails:

Some of the PDF packages are large and will take some time to download. A very large PDF package may open more successfully if you download it first to your desktop. (From inside the database record, right-click on the link to the PDF package and save the link to your desktop.) Once it's on your desktop, you can open it up with a recent version of [Adobe Reader](#).

**If you have a Macintosh with Safari**, the default program to open PDFs is Preview, which does not open the PDF packets. Mac users need to download [Adobe Reader](#). If this cover page appears without a list of PDF files (either at the side or bottom of the screen), look for a paper clip or a menu option to view attachments. If you click that, you should see a list of the pages in the PDF package.

**Viewing files with Linux:** This works with the default PDF viewer that comes pre-installed with Ubuntu. While viewing this cover page in the PDF viewer, click "View" on the top toolbar, and check the box that says "Side Panel". That will bring up the side panel. The side panel will show only this cover page. Click the 'arrow' at the top of the side panel, and it will give you the option to view "attachments." If you click that, you should see a list of PDF files, which are the pages in the PDF package.

and superstitious, by being frightened with imaginary objects of terror as the readiest means of quieting them. When the period of study has arrived, some are allowed to waste a considerable portion of their time in bed or in trifling occupations, whilst others are kept at hard mental labour longer than the law would permit them to work in manufactories, thus acquiring habits of indolence in the one case, and a hatred of books in the other. But one of the worst consequences of this general ignorance in educational matters is the difference of opinion which not infrequently exists between the father and the mother about family discipline, and which is sometimes most imprudently allowed to break out into disputes in the very presence of their children.

Often also do we see disunion and enmity engendered among the members of one family, either by unjust and unnatural preferences, or by invidious comparisons between them. If young persons so frequently disregard the advice and injunctions of their parents, it is, in many instances, because they have early witnessed their injustice and inconsistency; and in others, because their early caprices have been too much consulted, and their disobedience has been suffered to pass unpunished: they lose respect for, and confidence in those who promise rewards and punishments without any serious intention of performance, and whose words and actions are in constant discord.

It is lamentable to reflect how many thousands, who ought to be deeply interested in the temporal and eternal welfare of their children, never trouble themselves about the nature, purpose, or methods of education. Many, it is true, in this, as in religion, assent to doctrines and principles, but few are in earnest about them. Not one person in five hundred, even among the middle and upper classes, really knows in what education consists. The parents themselves, being in general ill-educated, cannot properly direct the infant mind; yet they, for the most part, imagine that they understand the management of children, so that under this conceit, very few ever *think* of inquiring what are the best means of bringing them up, and of preparing for the schoolmaster.

## NURSERY MANAGEMENT.

BY A NURSE.

### III. SELF-CONTROL AND SELF-RELIANCE.

BESIDES providing for a child's physical welfare, we have also to aim at mutual development of his mental and moral natures. In this paper the mental virtues of self-control and self-reliance only are spoken of.

Every child comes into the world with inborn instincts, and a child's temperament is gauged according to the instincts he possess. Thus, what we speak of as a selfish temperament means that the child's most prominent instincts are those of selfishness. But it by no means follows that a selfish temperament need develope into a selfish character.

Character is an achievement, and what we trainers of the young have to do is to build up and upon the positive good in each child, and to expell (not suppress) the possible evil. Virtues without character are not enough; it is men and women of character who are the strength of nations, not the men and women of quality.

The perfect character is the one with the perfectly controlled *will*, thus one of the most important habits of a child's life is self-control.

Self-control is a virtue which turns the scale for good in many cases of illness, accident or emergency, but like all great ends, self-control can only be achieved by constant practice in little things.

It is with the early knocks and tumbles that a baby may learn his first lessons; in trying to walk he may knock himself against a chair or table leg, and the mere fact of it being something fresh and unlooked for will make him turn to his mother or nurse for the initiative as to the manner in which the reverse ought to be taken. Now, as sure as the questioning look is answered by a look of pity, as sure will the child burst into self-pitying cries. If, on the other hand, you treat the matter in an ordinary natural manner, you will find, that,

though looking solemn and impressed, the child will not cry unless really hurt. Always alleviate bodily suffering as far as possible, but do it as the natural result of the scratch or bruise in question, and not as some extraordinary attention. Lose no opportunity of exercising a child's power of self-control and you are then laying a good foundation on which a splendid character can be built up. Remember, the fit of uncontrolled temper in a child if not checked early is but the beginning of greater and worse things.

*Order* is a most useful and necessary virtue to practise. Even before a baby is able to give expression to his thoughts by action, he must be surrounded with the utmost neatness and accuracy, so that his earliest impressions are those on which we wish him afterward to make habitually part of himself.

"There was a child went forth every day, and the first object he looked upon that object he became. And that object became part of him for the day, or a certain part of the day, or for *many years or stretching cycles of years* . . . . The family usages, the language, the company, the furniture . . . . These became part of that child."

Order is well defined by "a place for everything and a time for everything." What a mistake it is to allow a baby to play with a rattle when the nurse is giving him his bottle; surely it is neither the time nor place for a toy during his meal, and yet how often one sees it done, but never without thinking of the fit of screaming that will result when a meal is given and no toy allowed, after which the child will be punished for temper, all because he was started in the wrong way. Put a baby's toy or toys away before his food as regularly as you would those of an older child. When able, each child should put away his own toys, etc., but see that it is done properly. Never falsely flatter a child by calling "helping" what is really "hindering." Ask for help within the child's power and see that you get it. Another thing one frequently meets with, children are so often allowed toys and books when out driving; what can be the object of an intellectual child, however young, concentrating his attention solely on the toy he has taken out with him; you will find he comes in not having noticed anything of the beauties of trees and

flowers, although a passing caravan may have arrested his attention for the time being.

One most important part of order is the practice of punctuality, a virtue more necessary now than ever; train and tide, which wait for no man, keep many unpunctual people in bounds, but the private motor-car age coming must foster unpunctuality to an enormous extent. Regulate the whole of the nursery life by the clock. If you have a nursery at the same time; "A time for everything."

Besides outward expressions, one must remember that all action is based on thought or want of thought. The frequent excuse "I'm so sorry, but I didn't think," expresses my meaning exactly, for it shows that the indiscreet action was the result of wandering thought. Do teach your children the little courtesies of the road, moving to one side to give place to others, etc., and above all to "respect the burden" at all times. Ejaculations of disappointment are, if carried too far, very weakening to self-control. Disappointment, as the natural outcome of uncontrollable events, is good, but do not make the disappointment worse than need be, by being untruthful in word or deed.

A child is promised a treat on the condition that the weather is fine. The day dawns wet, but for fear of an outburst of tears, the condition of the weather is overlooked and the treat or its equivalent takes place. Next time a treat is promised conditionally, you will find the child will be quite sanguine that it will take place; if it does not there will be a far worse outburst of disappointment than would have been the case if the first promise had been faithfully and truthfully carried out.

In playing games which do so much to make strong self-controlled characters, you will often find that, in playing cricket, for instance, when a small child is bowled out, he will fling down his bat saying "Oh, bother," and to the bowler "you are stupid," and yet that same child can tell you the laws of cricket and can honestly appreciate good play in others. But this is where the trial comes, when he or she was a tiny child, he was allowed "one turn more because he's only a baby." True he may be "only a baby," but that is all the

more reason why he should know at once the importance and difference between right and wrong even in playing a game. Don't think you are teaching a child self-control when you stand between him and disappointment, far from it, but you are distinctly weakening a child's chances in after life.

Self-knowledge, self-reverence, SELF-CONTROL lead alone to sovereign power. Self-knowledge and self-reverence together form *Self-Reliance*.

Is it not a man's knowledge of his own capabilities and reverence for his own spiritual capacity that causes him to carry through great works even against the forcible power of public opinion.

The chief foundation of character is "a root in oneself," and what we want our children to do is to be perfectly certain in their own minds that the little daily duties they are expected to do are not done because it pleases mother or nurse, but because it is right.

One meets so many children whose whole personality is merged into those on whom they chiefly depend. It is quite simple and easy to keep telling a child, as occasion requires, that he must not take away his sister's toys, but you cannot follow him all through life saying "don't do this," etc., but the thing is to teach him to *know* the difference between what is his and what belongs to others, also to foster a chivalrous instinct within him.

Accustom a baby to play quietly by himself instead of being amused, and he will naturally learn to use his inward recourses; if, on the other hand, he is always amused, you will find he will fret if only left for ten minutes.

The subject of children's questions is as important as it is difficult. Certainly encourage a child to ask questions as a means of gaining knowledge, but do not allow endless questions to be asked as a means of attracting attention. In answering a child's question try, as far as possible, to help him to find out the answer by himself.

Almost daily one is confronted with the question, "What shall I do now?" Now, instead of answering that question by immediately going to the rescue and playing with or otherwise amusing your child, make the suggestion that you and

he together *think out* a new game. By adapting this method you are doing two things: (1) you are making the child self-reliant; (2) by so doing you are unconsciously teaching him the importance and power of thought changing.

About the ages of five and six one is frequently confronted with the answer "I can't," when children are asked to do anything. In the minority of cases this is an excuse for laziness. But chiefly it is lack of self-confidence; lead a child to feel (know) "I can," and he will accomplish what to him appears wonders.

Self-conceit must never be mistaken for self-reliance, it is the former which leads to boasting of impossible feats, it is the latter which pauses before action and says "I think (feel) I can."

Knowing it to be a humble self-confidence in oneself, that half the success of all good work depends, let us not lose one opportunity of strengthening a child's power in and over himself, not *only* for the strengthening of his own character, but that in after life he may be also a pillar of strength to those who are tired of the daily struggle for self-mastery, as well as to those who have never been given the same chances.